

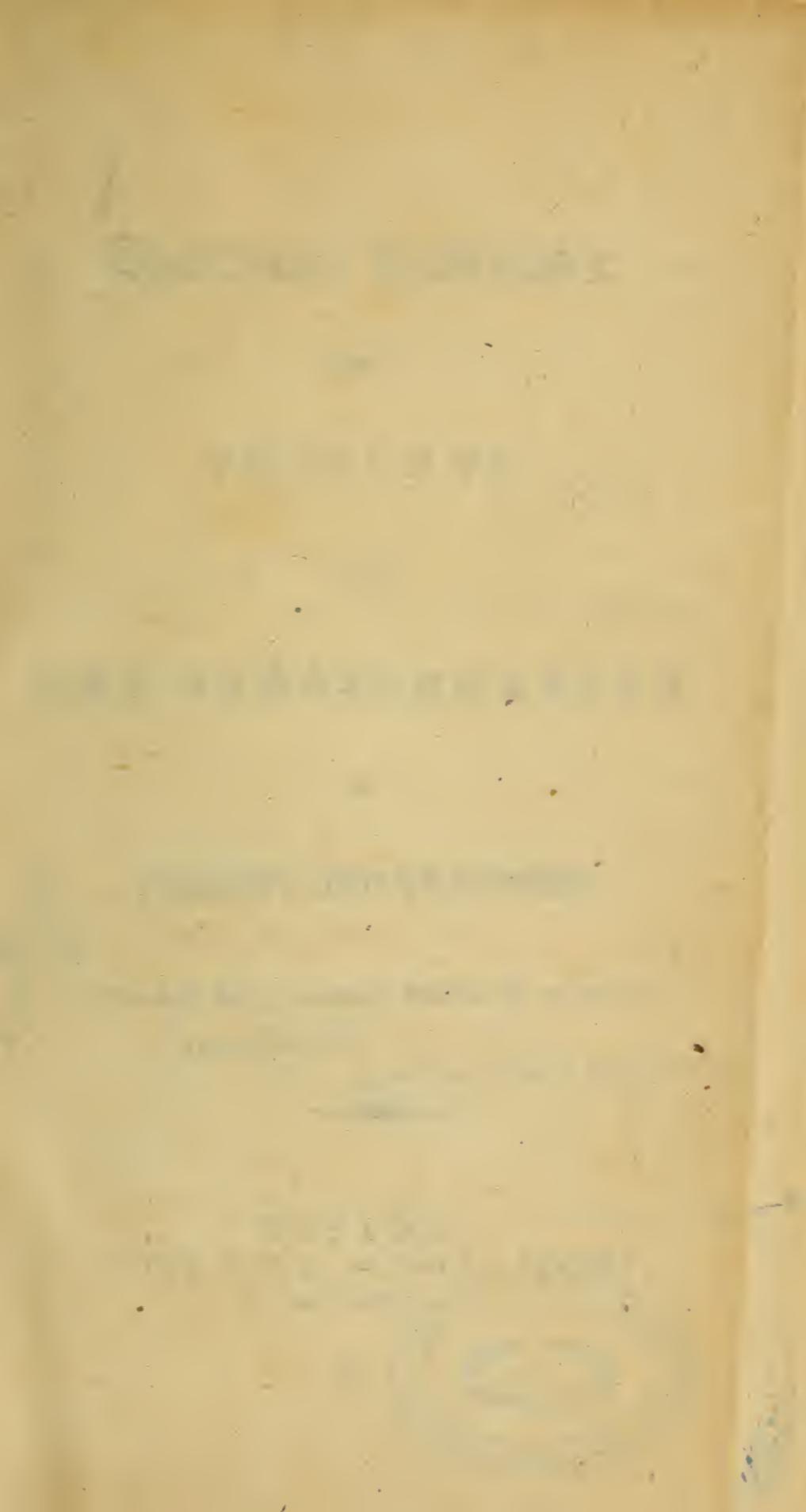
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# Spiritual Culture ;

OR

## THOUGHTS

FOR

THE CONSIDERATION

OF

PARENTS AND TEACHERS.

“ How shall these expanding faculties be directed ? ”

*Contents*

*See advertisement*

BOSTON:

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## ADVERTISEMENT.

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THE object of this little book is the improvement of *home education*, the elevation of thought at our own firesides. Until this is effected, a deadly indifference will continue to chill every effort to extend education, and a cold contempt will still wither the aspirations of those who would cheerfully devote themselves to the important duties of the school.

It is a reprint of a little work published in London, entitled “Three Hundred Maxims on Education, for the Consideration of Parents.” By J. P. Greaves. And “Thoughts addressed to the Mother, on the Education of her Child.” By Francis Wilby, of London.

To these is added a short Essay on the Doctrine and Discipline of Human Culture, which has also appeared in print; each of which, it is believed, will commend itself to the earnest study of all who would preserve the innocence and integrity of childhood, and promote its growth in the graces of wisdom and piety.

*Boston, June 10, 1841.*

## TO MOTHERS.

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Most powerful is the divine *Instinct* that rushes like a spring-tide into a Mother's bosom (a tide that has no reflux) on the birth of her offspring ! As a mother myself, and therefore selected to write this address to you, well do I recollect the overwhelming tenderness that poured into my own, on hearing the first feeble cry of my new-born infant, and the fervent but inaudible prayer I breathed, even in the midst of my own sufferings, for the welfare of that child, which had as yet never been gazed upon by a Mother's eye !

Would that this little book might accompany such, and every precious deposit of a human being fresh from the hands of its Creator ! That it might be placed upon the cradle of your *little one*, even at the moment of its birth ; and that the Thoughts

it contains might awaken in you, *even at that time when your own instincts are equally as pure*, a due sense of the vast importance of the maternal character, the great responsibility of the office, and, at the same time, teach you how to perform those sacred duties you have taken upon yourself, aright.

The brute creation have these maternal instincts as well as you; without them what would become of the helpless, inexperienced beings just brought into the world? But as the *reason* of the *human animal* is far superior to that of beasts, and birds, and insects, so ought to be their instincts also:—As the new born babe is endowed with an *immortal spirit*, ought not the Mother of such gifted being to enquire, impelled by the same instinct that would seek to supply every *temporal* want of the little stranger, what would be the most advantageous for its *eternal* one?

Institutions may be formed for the improvement of the moral character of man.

Philanthropists may plan schemes, and rich endowments may be bestowed for the same benevolent purpose ; but all and everything that *man* himself can propose, or execute, is but as a “ feather in the balance” to what *woman* in her maternal relation can herself perform, for to her is exclusively entrusted the child, not only to attend to its *physical* wants, but the whole *treasury* of its mental energies and its spiritual developments for the first few years. The mind can grow awry as well as the body ; the spirit can receive a wrong bias, and work out its own wretchedness : it is the mother’s province and her privilege, entrusted to her by the Deity, to “ train up a child in the way he should go, and when he is old, he will not depart from it.”

And shall the virtuous and intelligent Mother shrink from such high appointment, and be led away by the influence of an artificial and unhealthy state of society, to fritter away those early years in her child’s existence, that are consigned to her guidance

and control, suffering its mind to become perverted, its spirit degraded, whilst she is amusing herself in fashionable levities, or unnecessary pursuits, wholly regardless of the sacred trust committed to her charge, except as regards the merely *animal* wants, and exterior appearance of her offspring? ✓ Nor is it enough to cultivate the *intellect* alone; then would she *resemble* the florist, who, in seeking to make the plant, put forth large and *double blossoms*, to make it outwardly beautiful, prevents its *bearing seed*, and thus renders it a *useless* one.

And shall you be exempt, ye Fathers, from sharing in the delightful *task of training up a young angel* to do its Maker's will? thus turning this earth, its dwelling-place, into the bowers of a celestial paradise? For Heaven is that in which God resides in all His fulness!

Fathers! perform your duty to your children, for, are you not the stewards of your divine Master? and has He not entrusted to your care part of His own Fam-

ily?—*the Lambs of His Fold?* “Destroy not, by your example, the precepts of your own mouth.” Remember that every action of yours done in the presence of your reasoning infant, will either assist in the growth, or the blight of the divine Germ within that infant’s heart. Assist in the good work that the Mother of your Child is doing for its benefit, and may God give the increase!

In placing these Thoughts in the hands of both Parents, (but to the Mother more especially, as having the *first* teaching of her child committed solely to her care and Love,) I strongly recommend them to their serious study. Many of them are as precious kernels, of which *the shells must be broken* before they can be obtained to advantage. They are not cold systematic rules, reasoning, derived from the experience of colleges and Institutions—new-fangled notions, that, having no *Truth* for their basis, will soon perish and fall away—but possessing in themselves the evidence

of the Author of all Truth, being the only Teacher that can impart Lessons of any worth to either parent or child! I do trust that they may not lightly be put by as unintelligible, or obscure aphorisms; for the Doctrines of *true* Religion are as much *a science* as those of Philosophy or Astronomy, and cannot be learned without care, application, and patience. That His Holy Spirit may enlighten your minds, so that you may perceive their immense value, and give you the moral courage, to act according to their divine precepts, is the ardent desire of one who is herself

A MOTHER.

## PREFACE TO THE LONDON EDITION.

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THE intention in publishing this little book of *Thoughts* is simply to point the Mother's love to that *primitive love source* in her own being, to which she is by them instructed to apply, that she may obtain that power needed for the due performance of her duties towards her children, and which power she is called upon to awaken in them, as the only efficient cause of a universal development of the human faculties. The Mother stands to her child in the same relation as its God ; it looks to her in whom all its happiness centres, as its fountain for every supply of help, of defence, and of comfort ; supported by its Mother's arms, supplied by its Mother's breast, and cheered by its Mother's smiles, it feels no fear, it knows no want. In this sacred relation therefore, how intensely important is it, that she secure and transmit to her babe these supplies in the purity of their primitive essence ; for every aberration from this, fills with moral poison the child's vitals, which poison, rankling in its deepest nature, will embitter every stage of its future experience.

From a deep inward consciousness of the creative love-source within, arises a correspondent affection to all its family, which spirit, as a living ocean, seeks to pour its vital flood into all its tributary rivers, and to insinuate itself into its remotest rivulets, hence the ideas represented in the *Thoughts* now brought to the assistance of Mothers. The difficulty of expressing these ideas in suitable language is deeply felt ; the hackneyed phraseology in which important things are often put, is found by general readers to be so familiar as almost to be void of meaning : they attach not a single idea to them ; no inward sensation is awakened, nor any good result whatever obtain-

ed, but, on the contrary, a wasteful expenditure of time and talent, which, if rightly employed, would be productive of permanent good. I have, therefore, not confined myself to the common mode of expression, but have used such as appears to me calculated to awaken internal consciousness, which generates thought, and corresponding energies. *Some* form of words must necessarily be used to express ideas, and I have done my best to use such as appear suited to that end. The encouraging consideration, however, that the Mother's feelings will be the best proof of the truth of these Thoughts, and that she will find the interpreter of them in her own bosom, affords me unshaken confidence that this little work will not be in vain. The truth of the subject is also confirmed by the whole tenor of scripture, in which the maternal influence is represented as the strongest relation in nature ; and, therefore, is required to be most pure and wise in its application ; and here I may be allowed to hint, that the purity of its influence should commence long before the actual birth of the child. The failure of all attempts to facilitate early development, arises from not recognizing the *cause which originates* the moral and physical deformation of the human being. This, however, may become the subject of another essay, for although not irrelevant to the present, it is far too important to be treated on in so short a preface. The desire awakened in the present day for a superior moral culture, is a favorable indication that better things are near, and that ere long the loving Mother will become the only preceptress to her own offspring, until it arrives at an age to be committed for the more extended development of its powers, to such teachers as are by *inward* tuition, and outward experience, fitted for the important and interesting work of instructing youth for the divine end.

# THOUGHTS

FOR THE  
CONSIDERATION OF PARENTS.

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MOTHER! The maternal instinct in you, is the representative of divine paternal love to your child.

If your love for your child be a physical attachment only, the physical wants and physical powers of your child will only appear to your attachment.

If your love for your child be a false spiritual affection, not grounded on divine love, the false spiritual wants of your child and false spiritual powers will only appear to your affection.

If your love to your child be Godly love, the holy wants and the holy powers of

your child will manifest themselves to your love.

FATHER ! the paternal instinct in you, is the representative of divine justice to your child.

If your justice to your child be a physical force, slavish obedience and capricious resistance will be the result from your child to you.

If your justice to your child be a false spiritual command, a false spiritual obedience and a hypocritical acknowledgement will be the results.

If your justice to your child be a Godly justice, a true obedience and a holy love will be the results.

Never forget that your child is physical, moral, and divine ; not your own, but God's.

Let the child be taught to feel that its

*moral* being is higher than its *physical* existence.

Never venture to determine what your child shall become, but by the inner determination find out God who is determining it.

Let the child arrive by degrees to the consciousness, and to the free use of his physical, moral, and divine capacities, and thereby find out how its interior vocation is related to love.

Let the child's exterior vocation be corresponding to its interior vocation, or else it will not be able to receive the love fulfilment.

Next to the vocation, which *you* have to the source, the child's vocation to the source is the most important and the most obligatory.

By education try to elevate your child

to *that* which, by religion, you are trying to elevate yourself.

If you have not been educated, nor have educated yourself for a divine end, try to get this done, at least, for your child.

It is impossible that a corrupt generation should generate a better one, without purifying itself.

But it is possible that the fear of rendering the following generation equally corrupt, might induce the present to seek the divine aid necessary thereto.

To educate your child *for* God, you most dedicate yourself like a child *to* God.

It is not by forcing the child's nature into the form of your nature that you will yourself acquire childlike simplicity, but by giving up self to the divine nature.

Never behave childishly to a child, but treat the child with a childlike heart.

Let not the child study *your* doings but study the *child's* doings with respect to the inner mover.

Never be a *bad* example to your child, but do not on this account think that you, or your doings are a *good* example for your child.

Never behave yourself in the presence of your child so, as you would not allow your child to behave before you.

Never let your child see you *act* differently from what you *say* : to accomplish this, you must attend more to your *actions*, and use less *words*.

It is not enough to hide your imperfections before your child : you must endeavour to avoid their influencing your conduct ; when you have not done so, avow them freely, but with regret.

But, in order to do this sincerely, you  
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must endeavour to get rid of those imperfections, which you cannot avow, without losing your own dignity in your child's eye.

God has deposited in the heart of your child a germ of his everlasting word, by which the whole universe was created, on which all spiritual being as well as all physical existence immediately depends.

*Love* is the foundation of your child's knowledge, be it divine, be it moral, or be it physical.

The spirit within the child establishes the passive relation between its physical, its moral, and its divine natures, and determines the active relation in which it shall stand to outward nature, to society, and to mankind.

The child sees life and action in the whole of nature, and this is not a dream of

childishness, but the consciousness of the *in*-forming spirit.

The child has love and confidence in every human being, and this is not an error of inexperience, but is engendered by the divine germ as a sympathetic feeling.

The child has a deep and solemn feeling of the presence of an infinite love and power, and this is not a blind imitation of the veneration it observes in *others*, but a divinely generated consciousness in *itself*.

To enable your child to act well outwardly, present it first to the spirit, who will act upon it inwardly.

In order that your child may be able to act efficiently, according to the will of God, you must let the will of God work essentially in the child's will.

Let your child constantly inform you, and itself, what it is, what it does, and what it experiences.

To let your child use its own true spiritual sight, you must not allow any exterior thing to overcloud, or diminish its moral perception.

Let your child compare the account which it at present can give, with the account which it formerly gave, and thus see the connection which its past state had, and which its present state has, with divine love, if there be moral improvement.

Let the child constantly compare that which it actually is, does, and experiences, with what divine love makes it hope to be, to do, and to experience.

Never let the child look to any future advantage of its present doings, nor suffer it to gather a present gratification from its past doings.

Let the child look within to the spirit, in order to see what it must become, it has become, and what it is; looking ever to the divine end of its being.

If your child feels insufficient for itself, and seeks for a centre to sustain its being, beware then of giving it an *artificial* and incompetent centre *out* of itself; but let it find the *in*-forming spirit that is the creating and only effectual centre.

Keep off from your child all artificial support, or anything else, which withdraws it outwardly from the central spirit.

Let the child study nature always *in* nature, rather than in books, so that the nature-imagining-spirit, will never vanish from its feelings.

Do not endeavor to extract for your child from the matter, but let the spirit through the child penetrate the matter.

Let the child study human nature always in actual life, not in mere words, so that the *in*-creating spirit will never vanish from its will.

Let the child find the divine nature al-

ways *in* its being, not in exterior facts, so that the *in-loving* spirit will never vanish from its conscience.

Give your child time always to become conscious *within* itself, of the *exterior* impression made upon it, in the society of others.

Let your child be alone only after having been in *good* company, for when it comes from worldly company, it will always be *bad* company to itself.

Do not endeavor to captivate your child by any art, but let it feel that divine *love* alone is the tie, which connects its own and human society to Love itself.

Whenever your child's love becomes an object of its caprice, it ceases to be love, it is nothing more than a sickly thirst of love.

Never let your child look *outward* for the ground of its conviction.

Let your child find in its knowledge, that which enables it *to know*.

Let your child find in its belief, that which causes it *to believe*.

Let your child find in its love, that love which enables it *to love*.

Let the child find in every one of its senses that *in-sensating* spirit, that makes it sensible.

Be always aware that the foundation of all that your child is to learn, is not to be put into it by *your own* teaching, but that Love alone is this foundation.

In endeavoring to fill the child's nature with *exterior* things, you exhaust it of *interior* realities.

Suffer not your child to take a view of the exterior results of its instruction.

Let your child step by step carry these results to the Love-Spirit within it, that it may purify them.

Words are not the sole means of conveying ideas from one to the other, but only the means of representing ideas.

That your child may have language itself, you must not give it *words* alone, but let it get its *ideas* from the Love-Spirit.

Do not think that the words which your child speaks is language, but that language is the divine voice formed into ideas, with which the words learned sympathize.

The words which you give to your child, must be but the names of those *ideas* which the spirit has developed in the child.

Teach not your child anything that it may be able merely to answer questions on the subject, but *to know* that subject well.

Ask not your child questions upon what it has discovered, for if you do, it will think itself wise—let it inform you of itself.

Ask your child questions about what wisdom has not yet discovered to it, for thereby it will be aware that wisdom is not yet instinct in it.

Talk not to your child of your paternal rights over it, or of the limits of those rights, but exercise those rights *so kindly*, that your child will of itself acknowledge them to be good, and never think of looking for their limits.

Talk not to your child on the effect that your proceeding is to produce, for if your proceeding needs explanation, it will never produce its effect.

Talk not to your child about the *motives* from which you act, but let your *actions* be in correspondence with the highest good,

and the child will itself be aware of the good that is in your motives.

Never tell the child that you act out of love, but really put so much love into the act that the child will be sure to find it out from its *loveliness*.

Never think that you will dispose your child by *words* to what you have indisposed it by facts.

Never *reason* with your child on that which it should believe from divine instinct alone.

Impose not on the child to believe on your authority what ought to be submitted to its own reasoning.

Never separate belief and reasoning when they ought to work together for the purpose of clearing up the child's relation with the in-loving Spirit.

All that is *above* the child is a subject of the child's belief.

All that is *below* the child is an object of the child's reasoning.

All that is *equal* to the child is an object of its belief as well as its reasoning.

Let your child submit to all that is *above* it, not only by belief, but also by volition.

Let your child master all that is *below* it, not only by its reasoning, but also by its activity.

Let the child display its equality to that which is *equal* to it, not only by exterior forms, but by a mutual interior sympathy.

The relation that is divine, and the relation that is harmonious, is a subject of the child's belief.

All that is terrestrial, and all that is single, is a subject of the child's reasoning.

All that is human, and all that is social, is an object of the child's belief as well as its reasoning.

Your love is a sympathy in the child's consciousness.

Your doings are objects of the child's reasoning.

Your justice is a representation of the divine justice to the child's belief, as well as to its reasoning.

If you suffer to be unfolded in your child, the consciousness of the inacting spirit, it will direct its attention not to the *facts* of life, but to that which is *producing* them.

Let the child, when witnessing a good effect, always inquire how the *cause* relates it to its origin.

Let the child never witness a bad effect, without inquiring after the end that has disturbed the cause.

Let the child distinguish clearly between end, causes, and effects.

Let the child distinguish between a bad effect, resulting from that which disturbs the cause, and a bad effect resulting from the in-forming Spirit under unfavourable conditions.

Let the child distinguish between a good effect, and the good in the cause.

Let the child be aware of *the source* from which the good, in the impressions made upon it, springs.

Let the child distinguish between its intentions, its thoughts, and its actions.

Let the child not judge of the actions of others by the effects which it feels *at the*

*moment*, but wait on the Spirit within to estimate their value.

Let the child measure others by that which he wishes to be, and to do only that good, to which it is inwardly related.

Let the child distinguish between the divine purpose, and its intentions.

Let the child not judge of its own actions, according to the effects that they produce, but according to their value with the interior relations.

Let the child be aware of the impression, which it awakens in others by its state.

Never *give* the child a motive, but let it *find* the mover himself within its own will.

Never tell the child by words what is the will of God, but let the child's love, aided by your love, find the divine will in its own will.

Never exhort your child to love, for a commanded love is but a lifeless image of love.

Never exhort your child to gratitude, for thanks which are *exacted* will be patches of excess or defect.

Never tell the child how it must behave to any person, but allow the child to feel its true relation to the centre, and from it find how it is to behave to all.

Never impose a duty on your child on general grounds, but let it find *duty itself* as its own interior law.

Never let the child measure by its experience what it is able to do, but by the power in its interior feeling.

The only measure by which your child can measure what *it does*, is that which enables it *to do*.

Let not your child waste its moral

strength in doing that which has no moral end.

It is by preserving that which is within, in its strength, that the child becomes strong enough to do its duties without.

Never give the child an aim without itself, but let the image of what it is to be, form the interior aim of its whole being.

Let every day of your child's life be the discovery of that which prevents its attaining the inner aim.

Never hold out to the child a vocation in exterior life, as *the end* of its Education, and much less as the *motive* for fulfilling its duties.

Never hold out to your child the rank which it may hold in society as *a basis* upon which you found its education.

Let your child never build upon any-

thing which does not yet exist, and which it only expects.

Let the child observe what it does, and how, and wherefore, but let it never look forward to the results, for the true result of the child's doings, can never be known till after its doings.

Never judge your child, and much less treat it according to the *effect* which its actions produce upon yourself, or upon any of the family, but only according to the moral value which the action has in the divine purpose.

Never let your child be directed by the idea of becoming useful, but by the divine idea, and it *will be* truly useful to whomsoever it meets with.

For he who has his usefulness to others in view, will never become truly useful; and, therefore, if you have your usefulness to your children in view, you will never become truly useful to them.

Guard not the child's moral nature against wasteful expenditure, by selfish calculations.

Let not the child exchange the moral substances for the physical elements.

Let the child never derive any motive from its understanding, but let the good in the moral feelings, so far as it is developed, be the inmoving power.

✓ The intellectual faculties will, and must, by their reflection upon the physical feelings, influence the development of the latter, and for the better, as they are better influenced.

Never induce your child to sacrifice its wishes by promising it a future, or higher gratification, for a sacrifice made for a *reward* is a *selfish* act.

Never let the child hope for an exterior reward, but let Divine love in its own

beauty strengthened by the reception of your love, be its inner reward.

Let every reward, which you bestow on your child, be of such a *moral* nature, that it may become a stimulus for its future activity, and not a gratification of its thirst for enjoyment.

Never cause the child to make any *exterior* atonement for its transgressions, but let the voice of its conscience, confirmed by your reproof, be an *interior* atonement.

If the child's moral will, be too weak to produce moral action, *never punish the child* but assist its moral nature to recover strength.

Let your child never consider what it may expect from others, but let it always keep in view what it is expending by expecting.

But that your child may not expend the

better, do not lead it to external expectation.

Let your child feel entirely independent as to its actions, but let it feel an entire dependence as to its being.

Do not endeavor to move your child to good actions, or to prevent it from bad actions, but direct your whole influence upon that good from which actions spring.

By directing your operation upon the manifestation of the child's nature, instead of the good in that nature, you render that nature the less and less susceptible of the good.

Never strive to make your child's nature manifest itself as agreeably as possible, but strive to let the Spirit *manifest itself* easily and gracefully.

Do not endeavor to accustom your child to what is externally becoming, but awaken

in it the divine spirit which will create for itself a becoming exterior.

Let your child's exterior manners and interior sentiments and dignity, be the expressions and impressions of the spirit.

Never exhort the child to anything upon the ground of example, since the same action is altogether different when proceeding from a different origin.

Never let habit become more than a facilitating condition of the child's actions.

Let your child in its organs and in its powers be evolved by the divine spirit ; all that you have to do is to interfere when it shall adventure on a dangerous way.

Follow the example of the Spirit, which affords man free use of his organs and his powers, and never internally abandons him, being always at hand to save from total inner destruction.

Guard your child from the waste which a violent exercise of its powers causes to it.

Let your child exercise its powers always in harmony with *the capital* which it has to exercise them with.

Inner strength is provided for all exterior actions that are in conformity to it.

Every action which is not in conformity with the inner law, is a destructive expenditure of the moral stimulus.

Let the child freely display and fully enjoy the beauties of art in so far as they manifest the in-forming spirit, which pervades human consciousness and human freedom.

Guard your child from any *violent* excitements of its faculties.

Let all the excitements upon the faculties ✓ of your child, harmonize with your child's

relation to the harmonizing spirit within it.

Every exterior expression ought to be in harmony with the central law, which strengthens the powers and the organs.

Every expenditure, which is contrary to the divine law, exhausts the divine substance in the power and in the organs.

Do not expose your child to the extremes, but keep its mind constantly attentive to the centre.

Never claim the attention of your child when you feel disposed to *preach* morals, but be always ready to *aid it*, when it addresses you for the sake of its moral elevation.

When your child has exhausted its own resources, turn it immediately to the Spirit, for this is the precious moment when it will fully receive the divine stimuli.

Never make great exertions to provide

enjoyments for your child ; cast it upon the Spirit, who will provide all that it needs—*true* enjoyments.

If you try to satisfy the child, it will have fancies ; but when the Spirit satisfies the child, it will have moral facts.

If you gratify the fancies of your child, you draw it from the spirit, who alone makes moral facts.

By irritating your child, very far from heightening its activity, you exhaust interior stimuli ; for the more, and the stronger impressions are made upon it, the less it is able to gather the interior energy,

To diminish the irritability of your child, let it be interiorly concentrative ; for the more concentration takes place at the centre, the less it is liable to be overcome at the circumference.

In order to have your child externally

persevering, you must let it persevere in concentrating the inner stimulating power.

The true activity of the child does not consist in occupying itself with that which is true to you, but in concentrating the good which is good to it.

It is by an outward activity only that your child will fall upon the unnatural conception, to consider non-activity as a good, or even as a reward of its activity.

Let not your child have any other relaxation than that variety which will relate him to unity.

The child which is not allowed nor directed to occupy the good in itself, will always occupy itself in the bad.

Never sacrifice to the acquirement of outward abilities the moral substance which the giver requires for his purpose.

Guard your child from wasting the higher influences in earthly care and sorrow.

Do not render your child's powers and faculties serviceable to the acquirement of the means of life, before it has conceived the living idea, or else it will mistake the *gifts* for the *giver*.

Waste not your child's substance in working for its bread ; as long as its powers are not yet fully developed, the moral power must be reserved for interior purposes.

Before you think of gathering exterior means for your child, take care that it gathers the interior substances for itself.

If your child has the power to use exterior means, it has also the interior power to acquire them, should you not be able to do so.

Every element in your child's nature is acted upon only by a similar substance in

you, or in whatever influences the child, within or without.

You cannot cherish the animal faculties of your child, without having acquired for yourself the full and free use of your limbs and senses.

The child's senses cannot be developed by *imitations* of nature, but only by natural objects.

The child's physical powers must be allowed to have a free action upon physical nature, for the child becomes much more intimate with physical nature, when it is only reactive, than when it is primitively active.

The physical aspect of nature, which unfolds itself in the child's consciousness and freedom, must be tried by the infallible moral freedom.

You cannot cherish the divine germ in *your child*, without *your own* interior and spiritual life has actually received it.

Let the child's mind never languish under the exhaustion of the artificial forms of society, but let the concentrating force be such as to gather sufficient power to rule its feelings and its conditions.

Take care not to act too much upon your child, for fear that you should check its concentrating activity ; the child will be much more sensitive if you reflect its activity upon *its* centre, than if you make spontaneous impressions upon it by *your own* activity.

The spiritual aspect of nature, which unfolds itself in the child's personality, must be tried by the central law, that rules within and without.

You cannot cherish the germ of the divine life in your child, without having this divine germ developed in you.

Do not inculcate in your child the *words* of faith, before it has been enabled, by the development of its intellectual aspect, to

conceive a sense of that good which it is to receive.

Let the child learn, by a free display of its physical aspects, how far they are insufficient for the higher purposes.

The consciousness of the divine germ, which unfolds itself in the child's will must be tried by the Divine Spirit, which *manifested itself in the Divine nature, in Jesus of Nazareth.*

Let nothing be the foundation for your doings, but the goodness within your own nature, that is to say, the Divine Germ in it.

Do not talk more to your child of God than it *can feel* by your conduct that you adore him.

Let your child see that your fear of God extends *beyond* the hour of prayer, and its obedience to you will also extend beyond your presence.

Do not exhort your child to believe in Jesus, *on account* of the happiness which is promised to those who believe in him, and who follow his example.

Let the child become conscious that *Christ* is within it, and it will feel that it is to this divine nature, that Divine revelation is addressed: and that the divine nature must crucify *self*, before it can make it a *Christian*.

There is no harmony besides the *universal harmony*, which is God's wisdom and love; and it is in this only that your being and your child's being can become *harmonious*.

The first condition of your obtaining your child's confidence and submission, is, to claim it not *for yourself*, but only for *what is divine* in you.

The second condition of obtaining and preserving your child's confidence and submission, is, to have *in yourself* an unshake-

able confidence in that which is divine in your child.

The child's submission to *what is divine* in its own nature, is the only true foundation of its obedience to you.

If the child submits not to what is divine in its nature, it cannot and will not submit to you.

Never make the performance of your duty towards your child dependent upon the child's doing its duty towards you.

Do unto your child exactly that which the love-spirit is doing within to you.

Let the child be made aware of the necessity of preserving the moral substance within its being, that love may act *in* it and *by* it.

Let the child be aware of *its* moral influence upon you, and *you* will have a moral influence upon it.

As soon as the child sees that you want to discharge your duty with as much ease as possible, it will claim the same right for itself.

As soon as the child sees that you do not care about the occupation to which *its nature* leads it, it will not care about the occupation to which *you* would lead it.

Beware of offending the Divine Germ in your child, for this is the only source of true authority over your child.—“Quench not the Spirit.”

Never found anything upon the child’s selfishness, or upon its sensuality.

As soon as the child sees it must address itself to your selfishness, it will give you full access to its own selfishness.

Gratify not your own vanity by the exhibition of your child ; let its blushing cheek be a lesson to yourself.

As soon as the child sees that it has to follow *your* vanity, it wants *its own* vanity flattered by you.

If you cannot call forth a noble action in your child, you had better renounce action for the moment.

By connecting a noble quality in the child's life with a given motive, you *profane* that quality, and you *degrade* in your child the power that produces it, as well as the faculty that conceives it.

But if you lead the child to preserve the *noble* quality, the noble quality will *enable* your child to act.

To prevent or root out the bad, there is no other way than to *open the door* that the good may flow in.

In order to produce harmony in your child's life, you must not arouse the contradictions of its nature against each other, but assist and cherish the harmonizing prin-

ciple which will cause discordances to cease.

Your love is the assistance to all the good in your child.

Your love must allow your child the free performance of its duties, and a free access to the good.

Your justice is the resistance to all that is bad in your child.

Your justice must only resist the child's violation of its duty and the abuse of its rights.

It is by your *love*, and not by your justice, that the child must learn in what good its duties consist.

Let your child's fear be not a fear of *losing* the effects of your love, but a fear of *afflicting* your love.

To preserve your child in love and in truth, be always true and loving towards

it; for the child's waywardness and falsehood, is nothing but its self-defence against your sideward activity.

If you *punish* in your child the effect of what you ought to have *corrected in yourself*, you violate at once your duty to the Spirit *in yourself*, and *to the Spirit in your child*.

To secure your child against excess or defect, you must let all its powers concentrate the good.

Instead of striving to give your child a possibility of *gratifying* those artificial wants, which you would not gratify in your *own* life, seek the Spirit to free it from them.

Do not teach your child to appear what it is not, but to seek the *real good*, that is better than all appearance.

You cannot guard your child against all

the hurtful experiences of life, but you can guard the good that will *overcome* them.

To guard your child against being hurt by the experiences of life, you must let it concentrate the good power.

Never raise in your child the expectation of *any reward whatever*, and it will be never disappointed.

If your child be thus secured from disappointment, the Spirit will secure its divine purpose, your child will be *most blessed*.

If your child be not secured from disappointment, the bitterness of evil will poison the sweets of the good.

Observe carefully the different aspects of development; for it is by this observation only, that you can assist your child's existence in every period from excess or defect.

Do not exact *spiritual* energy so long as your child is only on the *physical* aspect of its nature.

Consider that in your child you have not only a young animal *to feed*, but also a *young spirit* to guide home by Love.

Let not your child make itself too familiar with animals, and avoid as much as it can, persons of an animal spirit.

Beware of pampering the child's *physical* nature, for, by doing so, you fetter the Spiritual and the Divine.

Never allow your child to be acted upon only in its *animal* existence; let the quality in every impression speak to the *Spirit*.

Do not continue the use of physical means, beyond the period of the physical aspect, because they will be hindrances to the inner aspects.

Your child's physical aspect is not bad in itself, but it becomes bad if you do not cherish the inner aspects that are to rule it.

You cannot cherish the intellectual aspect

of your child, which must rule the physical aspect, but as you develope the *divine laws* within it.

The development of the child's body does not consist in the exercise only of all its organs, it depends essentially upon the Spirit, that makes all the inner faculties its instruments.

The exercise of all the powers and organs of the body must be the result of the *Spirit's* central activity.

The consciousness of the powers and faculties of the body, and of its instrumentality, must result from the Spirit working in its *will*.

Let the child find first its body as distinct from *itself*, and as an instrument of the Spirit's actions.

Let the child find the different parts of its body, and how the Spirit unites them to form the complete body.

Let the child find the properties of the Spirit in the body, and the Spirit in the properties.

Let the child find the spirit in its actions, and in its sensations ; in its thoughts, and in its feelings.

Let the child become inwardly conscious of the Spirit in its *conscience*.

Let the child become conscious how far it deadens itself, by the reception of the *exterior* deteriorating influences.

From the moment the child is conscious of the *interior end*, the divine existence in the child is begun.

Do not exhort your child to give up its human Spirit to the Divine Spirit, before it is free from the inferior powers.

To have its human Spirit in its own power, the child must not only free it from the physical aspect, but also from intellectual wastefulness.

Whilst you lead your child to an outward expenditure, consider always that you have not only a human spirit to cultivate, but that you have to reserve the elements necessary for the unfolding of a divine germ.

Never give your child any degree or direction of human culture, as the image of what it is to become, but always bear in mind, that *the image of God* is to be *by* God, restored in the child.

Never propose to your child any character, and the least of all your own, as the model, according to which the child is to form itself.

Take care not to flatter the child's spiritual nature, for, by so doing, you place yourself with your child on the level of human selfishness.

Suffer not your child to be acted upon only in its spiritual existence, but let the good in *every* impression have the sanction of the Divine Good, or else the transition

from spiritual life to the divine love, will not take place.

Do not continue to show your child the divine existence in its personal appearance, beyond the period of its personal life, merely because the child will find itself restrained in its endeavors to unite itself with the Divine Being in its universality.

Do not prove to your child the truth of revelation by the miracles operated at the time of its introduction on the earth, but let the child find the *real miracle* in its own person.

The child's spiritual nature is not bad in itself, but it becomes so if you waste it, and neglect that good which shall become the ruler of it.

You cannot cherish the divine nature in your child which shall overrule it, but upon the principle of preserving the moral substances in that nature.

The concentrating of the child's spiritual existence is essentially necessary, that the Divine spirit may have a spiritual instrument with which to work.

The concentration of the spiritual substances, must be the result of the central activity in the child.

Without there be a secreting and concentrating of the moral substance, the spirit cannot permanently establish itself in the child.

Let the child become conscious first of its own spirit as distinct from the *Logos*, the divine nature within it, and as an instrument for the purposes of that divine nature.

Let the child become conscious of the different organs of its Spirit, and of the relations which they have with Unity.

Let the child become conscious of the Spirit, in every one of its spiritual organs.

Let the child become conscious of the representations which it can make, and the impressions it can receive, by every one of its spiritual organs.

Let the child become conscious of the primary purpose, which it has by its spiritual organs to represent.

Let the child become conscious that it can exchange its present nature for a worse.

Let the child distinguish between the good that God has placed in its nature and the disturbing principle to which its Spirit has given birth, by *endeavoring* to withdraw itself from the divine Spirit.

If your child be brought to a full consciousness of the *good*, and to distinguish it clearly from the *bad*, it will not hesitate to renounce the latter and submit to the former.

From the moment when the child sub-

mits to the divine good within itself, the unfolding of its own good or divine germ is begun.

As soon as the divine germ in your child unfolds itself, the truth of revelation will be self evident, and needs no proof of yours; there will be Christ bearing witness to himself in the heart of your child.

Observe carefully the different characters of both the sexes, for it is by this observation only that you can preserve a pure and beneficial influence upon each of them.

Do not forget that the divine good, to which the spiritual life is a means only, is the same in both sexes.

As the *end* is the same, so also the faculties destined to represent that end are essentially *suited* to each.

The difference between them results from

the combination of those faculties, and the different degree of importance which they have in the life of both the sexes.

The difference between the sexes is no *inequality*, for there is not less certainty in the *feelings* of woman than in man's *understanding*.

Let the peculiar character of each sex be developed in the interior life, and that will better secure them than walls or doors.

To let the peculiar character of the sexes be freely developed, you must, as much as you possibly can, bring them up together.

Let the *beneficial* influence of man act upon the girl, and the soft influence of woman upon the boy.

Do not shut up your daughter from the exercises and liveliness which prevails in the society of boys.

Do not shut up your son from the grace and loveliness which prevails in the society of girls.

Do not allow *the feelings* to occupy the whole of your daughter's existence, but cultivate her understanding with relation to the Spirit.

Do not offend the Spirit in the feelings of your daughter, by submitting them to the scourge of the *understanding*, for woman in her feelings *beholds* the Spirit which man often hardly understands.

The only way of cultivating your daughter's understanding, is to let her give an account of the good in her feelings, and so lead her to relate the good to the Spirit.

Surround your daughter with the sphere of *natural* existence, for the good which she will develope in artificial existence can

never be understood by her, nor any one else.

Your daughter will never elevate herself above the feeling of individual beauty to the universal feeling of moral harmony, if you do not allow the good in her feelings to be purified by the presence of divine Love.

Do not allow the understanding to be the whole of your son's existence, but direct the good in his feelings to the Spirit.

Do not stupify your boy's understanding by endeavoring to force his feelings to take *words* instead of *things*, which are suitable to them.

The only way to cultivate the good in your son's feelings, is to allow him freely to exercise his good on all those objects upon which his understanding is exercised and concentrated in the Spirit.

Let your son's understanding exercise itself upon the *essence* and not upon the *shadow* of creation as far as his view extends ; for the result of his being occupied with words alone, can never become the good of a feeling.

Your son will never elevate himself above the personal tendency of *individual* truth to the *universal* tendency of moral dignity, if you do not allow the *good* in his intellectual life to be co-associated with the *good* in his feelings.

If moral harmony in the *feelings* be not developed in your daughter, a truly religious life will never unfold itself in her.

If moral dignity in the feelings be not developed in your son, a truly religious life will never unfold itself in him.

If moral harmony be developed in your daughter's feelings, she will conceive that

there is *no* harmony in the human feelings, unless the Spirit engenders it.

If moral dignity in the feelings be developed in your son, he will conceive that there is no dignity for the human being, unless it be the instrument of God.

It is in this harmony that *woman* will be able to conceive *man's* understanding ; and in this dignity would *man* be able to sympathize with *woman's* feelings.

Upon this foundation their union will produce an harmonious existence in domestic life, and the life of their children will grow in it as in a blessed soil.

Let your children partake in the glowing moments of your own interior elevation ; for they may deeply *feel*, though they be not able as yet to understand.

Allow your child to contribute by the el-  
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elevation of the good in its own feelings to all the solemnities which it witnesses in others.

Let the glorious changes of nature be delightful solemnities in which the good in your child's heart may partake.

Let all the days of remembrance, in family life, be days of delightful solemnity to your child.

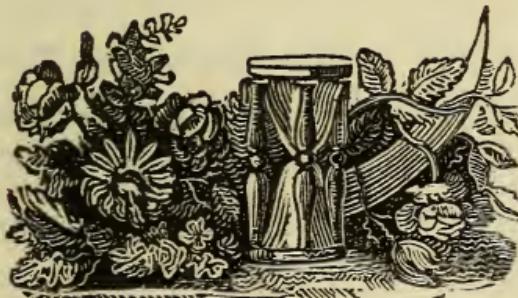
Let all the days of religious remembrance be days of delightful solemnity to your child.

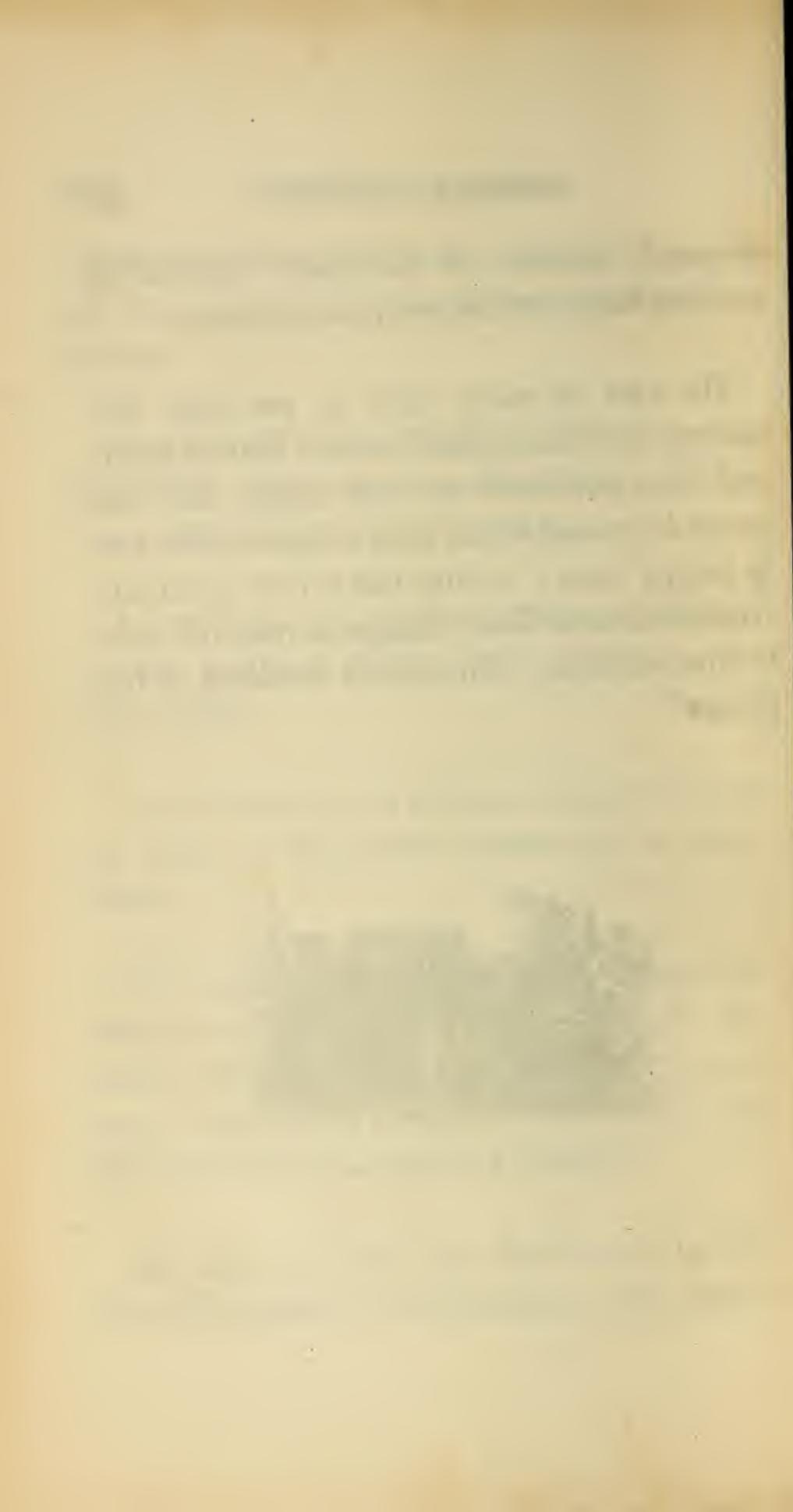
The days of solemnity are the days in which you can guide your child from the good to the real good, from whence it can cast a serene and delightful look upon all the labyrinths and valleys beneath.

He who has once seen the beauty of divine life from its lofty height, will never

despond, when, in the *lower* station of worldly life, clouds overhang his sky.

He who is made able to see that the beauty in Nature, the Eternal Will in man, and the goodness in God make the *one great harmony* is the *only* religious, the *only* happy man ; in him the divine germ has fructified, and God's image is restored unto him, of faith “ for *Christ* dwelleth in his Spirit.”





## GENERAL SUGGESTIONS

TO MOTHERS, &c.



AFFECTION is the primitive motive in the education of the child. Be cautious therefore in the first exercise of your authority, that every step may be justified by conscience and by experience; think of the important consequences of your measures for the future welfare of your child, for which you are responsible; view your authority as a duty, rather than a prerogative, but never consider it as absolute. Watch the divine instinct in thy child's first efforts, muse upon it, it is the germ of future *affection, thought, and action*, it is all important to thee and to it, and furnishes thee with many a virtuous impulse and many a prolific thought. In thy child's instruction let

kindness be the ruling principle, for to interest the mind and to form the heart, nothing is so permanently influential as affection ; it is the easiest way to attain the highest ends. If thou wouldest ensure the lasting respect of thy child, thou must, in thine own person, present the conditions, whereby all its wants may be supplied, whether *physical, mental, or moral.*

The faculties of thy child must be so cultivated, that no one shall predominate at the expense of another, but each be excited to the true standard of activity. If affection and confidence have once gained ground in the heart of thy child, it will be thy first duty to do everything in thy power to encourage, to strengthen, and to elevate their nature by the devotion of thy being to the interior harmonizing love-source whence flows affection and confidence. The affection of thy child can never be encouraged, except by thy affection ; its confidence can never be gained, except by thy

confidence ; the tone of thine own mind must raise that of thy child. Do not desire of thy child to believe that which appears correct to thee, but let its belief be dependent upon its own reasoning. Do not shut out thy child from the development of those faculties, which may not be conceived by thee to be essential to its future calling or station in life.

The greatest consideration will be necessary in the mode of communicating knowledge to thy infant's mind, or it will either not gain access to its mind, or remain unprofitable, neither suiting its faculties, nor exciting its interest. The education bestowed upon thy child must be exhibited in its triune aspect, *physical*, *mental*, and *moral*. In all thy educative efforts, the powers of the *hand*, *head*, and *heart* must be conjointly engaged. The preparation of thy child for Universal Science, must be effected by the harmonious treatment of *number*, *form*, and *language*. The mind

of thy infant must be acted upon by illustrations taken from reality, and not by rules taken from abstraction ; he must be taught by THINGS more than by WORDS.

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### The Religious feelings.

Let LOVE lead thy child to love the good, and the good will manifest itself in it ; but this cannot be effected by the *fear* of displeasing thee. Let the *knowing* and *doing* of thy child be evolved from its *being*, and its expressions will be correct representations of the vitality within it. Do not implant thy knowledge in thy child, but nourish that living inborn knowledge implanted in it by the Creator. Do not require of thy child that it should listen to thy didactic morality, but be always ready to assist it, when it addresses you, for its moral improvement.

The better nature of thy infant must be encouraged as early as possible, to struggle against the overgrowing power of the animal instinct which is the basis of the lower nature of man. Fear can never act as a moral restraint, it can only act as a stimulus to the physical appetite, and exasperate and alienate the mind. Never oppose thy precepts by thy examples; to avoid this it will be necessary that thou studiest thy deeds more than thy words. The conditions presented by thee to thy child to be efficient as the developing aid to its divine nature, must harmonize with the universal *love, wisdom, and power.*



### The Mental Capacities.

Let the impressions made upon thy child always be commensurate to, and in harmony with the measure and character of the powers already unfolded in it. It is not

any description of knowledge that is required to be possessed by thee in the development of thy child, but an ever active application of a THINKING LOVE. Do not withhold anything of which thy child is capable, nor burden and confound it with things which it cannot manage. Let thy child first become conversant with itself, and afterwards with that which surrounds it. Lead thy child to form distinct notions concerning every object, and to express these notions clearly in language. Do not let thy child know the name first, but let it first know that which the name signifies. The vital education of thy child cannot be effected by the externalities of form, but by thy sympathizing aid in the evolving of its informing creations.

The teaching of thy child must not be to enable it to answer questions upon the subject, but to understand the subject well, and to express its own ideas upon it. In the education of thy child do not merely con-

sider what is to be imparted to it, but first, consider what it already possesses, if not as a developed, at least as an involved faculty capable of development. There is a very wide difference between that knowledge, which is dependent upon the mere passive receptivity of the memory, and that which is evolved from the Being by the activity of the other faculties of the mind. It is no proof that knowledge has been acquired merely because terms have been committed to the memory. Do not attempt to cultivate the memory of thy child, before its intellect is somewhat expanded, for the faculty of discernment is then unformed, and unable to consign to the memory the notions of separate objects in their distinctions from each other. Let thy child not only be *acted upon*, but let it be *an agent* in intellectual education.

Let language, as comprehensive and as pure as possible be imparted to thy child, that the expression of whatever has become

or is becoming subject of its consciousness, whether in consequence of the spontaneous impulse of its own nature, or of the assistance of tuition, may be conducive to clearness in its own mind as well as to all about it. It will be of more lasting importance to thy child, if it be led to observe and to think, than to listen and to recollect. That which has been only heard by thy child may be forgotten, but that which has been felt and understood by it, will never be forgotten.



### **The Physical Existence.**

The child's animal nature must not be permitted to rule it, after its superior nature has commenced to unfold. Be regular in thy attention to thy infant, but do not indulge its imaginary wants, however importunately they be expressed; from the cradle use it to submit its desires, that it

may not hereafter be a mere creature of wants, forever unable to satiate its physical appetites. Let thy child's physical existence be supported by the simplest diet, for if its physical appetites be pampered, its mental powers remain passive and unconditionated for improvement. Thy child's appetites must not be indulged with what may be stimulating to further desire. If thy child be induced to the performance of an action for the sake of a reward, selfishness will be engendered in all its doings. Thy child's mind must be awakened by its instructor's MIND, not by its instructor's books; life must act upon life, and the heart of the child must be acted upon by the heart visible in the countenance, the voice, the manner, the whole expression of the instructor.





## DOCTRINE OF SPIRITUAL CULTURE.

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MAN is the noblest of the Creator's works. He is the most richly gifted of all his creatures. His sphere of action is the broadest ; his influence the widest ; and to him is given Nature and Life for his heritage and his possession. He is the rightful Sovereign of the Earth, fitted to subdue all things to himself, and to know of no superior, save God. And yet he enters upon the scene of his labors, a feeble and wailing Babe, at first unconscious of the place assigned him, and needs years of tutelage and discipline to fit him for the high and austere duties that await him.

The Art which fits such a being to ful-

fil his high destiny, is the first and noblest of arts. Human Culture reveals to a man the true Idea of his being—his endowments—his possessions—and fits him to use these for the growth, renewal, and perfection of his Spirit. It is the art of completing man. It includes all those influences, and disciplines by which his faculties are unfolded and perfected. It is that agency which takes the helpless and pleading Infant from the hands of its Creator; and, apprehending its entire being tempts it forth—now by austere, and now by kindly influence and discipline—and thus moulds it at last into the Image of a Perfect Man; armed at all points, to use the Body, Nature, and Life, for its growth and renewal, and to hold dominion over the fluctuating things of time. It seeks to realize in the Soul the Image of the Creator.—Its end is a perfect man. Its aim, through every stage of influence and discipline, is self-renewal. The body, nature, and life are its instruments and materials. Jesus is

its worthiest Ideal. Christianity its purest Organ. The Gospels its fullest Text-Book. Genius its Inspiration. Holiness its Law. Temperance its Discipline. Immortality its Reward.

This divine Art, including all others, or subordinating them to its Idea, was first apprehended in its breadth and depth of significance by Jesus of Nazareth. Over his Divine Intellect first flitted the Idea of man's endowments and destiny. He set no limits to the growth of our nature. "Be ye Perfect even as my Father in Heaven is Perfect," was the high aim which he placed before his disciples; and in this he was true to our nature, for the sentiment lives in every faculty and function of our being. It is the ever-sounding Trump of Duty, urging us to the perpetual work of self-renewal. It is the deep instinct of the spirit. And his Life gave the promise of its realization. His achievements are a glimpse of the Apotheosis of Humanity: a

glorious unfolding of the Godlike in man. They disclose the Idea of spirit. And if he was not, in himself, the complete fulfilment of Spirit, he apprehended its law and set forth its conditions. In him we behold the Incarnate Soul, dealing with flesh and blood—tempted, and suffering—yet baffling and overcoming the ministries of Evil and of Pain.

Still this Idea, so clearly announced, and so fully demonstrated in the being and life of Jesus, has not been apprehended by men. It has not become the ground and law of human consciousness. They have not married their nature to it by a living Faith. Nearly two millenniums have elapsed since its announcement, and yet, so slow of apprehension have been the successors of this divine Genius, that even at this day, the deep and universal significance of his Idea has not been fully taken in; but restricted to himself alone. He stands in the minds of this generation, as a

Phenomenon, which God, in the inscrutable designs of his Providence, saw fit to present, to the gaze and wonder of mankind, yet as a being of unsettled rank in the universe, whom men may venture to imitate, but dare not approach. In him, the Human Nature is feebly apprehended, while the Divine is lifted out of sight, and lost in the ineffable light of the Godhead. Men do not deem him as the harmonious unfolding of Spirit into the Image of a perfect Man—as a worthy Symbol of the Divinity, wherein Human Nature is revealed in its Fulness.—Yet, as if by an inward and irresistible Instinct, all men have been drawn to him; and, while diverse in their opinions; explaining his Idea in different types, they have given him the full and unreserved homage of their hearts. They have gathered around the altars, inscribed with his perfections, and through his name, delighted to address the God and Father of Spirits. Disowning him in their

minds, unable to grasp his Idea, they have deified him in their hearts. They have worshipped the Holiness which they could not define.

It is the mission of this age, to revive his idea, give it currency, and reinstate it in the faith of men ; that by its quickening agency, it may fructify our common nature, unfold our being into the same divine likeness, and reproduce Perfect Men. It is to mould anew our Institutions, our Manners, our Men ; to restore Nature to its rightful use ; purify Life ; hallow the functions of the Human Body, and regenerate Philosophy, Literature, Art, Society. To form the Divine Idea of a Man in the common consciousness of the age, and mould its genius in accordance with it.

The means for reinstating this Idea in the common mind, are simple. And most effectual is the study of those Scriptures

which delineate the career of the Prophet of Nazareth. Therein have we a manifestation of Spirit; while undergoing the temptations of this corporeal life; yet faithful to the laws of its renovation and its end. We learn then the significance of the Incarnation; the grandeur of our nature. We associate Jesus with our holiest aspirations, our deepest affections; and he becomes a fit Mediator between the last age and the new era, of which he was the herald and the pledge; the Prophet of two millenniums, the brightest Symbol of a man that history affords, an augury of yet fuller manifestations of the Godhead.

And not only are these Gospels a fit textbook for the study of Spirit, in its corporeal relations, but a specimen of the true method of imparting instruction. They give us the practice of Jesus himself. They unfold the means of addressing human nature. Jesus was a Teacher; he sought to renovate Humanity. His method com-

mends itself to us :—it is a beautiful exhibition of his Genius, bearing the stamp of naturalness, force, and directness. It is popular. Instead of seeking formal and austere means, he rested his influence chiefly on the living word, rising spontaneously in the soul, and clothing itself at once, in the simplest, yet most commanding forms. He was a finished extemporaneous speaker. His manner and style are models. In these, his Ideas became like the beautiful, yet majestic Nature, whose images he wove so skilfully into his diction. He was an Artist of the highest order. More perfect specimens of address do not elsewhere exist. View him in his conversation with his disciples. Hear him in his simple colloquies with the people. Listen to him when seated at the well-side discoursing with the Samaritan woman, on the IDEA OF WORSHIP ; and at night with Nicodemus, on SPIRITUAL RENEWAL. From facts and objects the most familiar, he slid easily and simply into the highest and holiest themes,

and, in this unimposing guise, disclosed the great Doctrines, and stated the Divine Ideas that it was his mission to bequeath to his race. Conversation was the form of utterance that he sought. Of formal discourse but one specimen is given, in his Sermon on the Mount; yet in this the inspiration bursts all forms, and he rises to the highest efforts of genius, at its close.

This preference of Jesus for Conversation, is a striking proof of his comprehensive Idea of Education. He knew what was in man, and the means of perfecting his being. He saw the superiority of this exercise over others for quickening the Spirit. For, in this all the instincts and faculties of our being are touched. They find full and fair scope. It tempts forth all the powers. Man faces his fellow man. He holds a living intercourse. He feels the quickening life and light. The social affections are addressed; and these bring all the faculties in train, Speech comes unbidden. Nature

lends her images. Imagination sends abroad her winged words. We see thought as it springs from the soul, and in the very process of growth and utterance. Reason plays under the mellow light of fancy. The Genius of the Soul is waked, and eloquence sits on her tuneful lip. Wisdom finds an organ worthy her serene, yet imposing products. Ideas stand in beauty and majesty before the Soul.

And Genius has ever sought this organ of utterance. It has given us full testimony in its favor. Socrates—a name that Christians can see coupled with that of their Divine Sage—descanted thus on the profound themes in which he delighted. The market-place; the workshop; the public streets; were his favorite haunts of instruction. And the divine Plato has added his testimony, also, in those enduring works, wherein he sought to embalm for posterity, both the wisdom of his master and the genius that was his own. Rich

text-books these for the study of philosophic genius ; next in finish and beauty, to the specimens of Jesus as recorded by his beloved John.

It is by such organs that Human Nature is to be unfolded into the Idea of its fulness. Yet to do this, teachers must be men ; men inspired with great and living Ideas, as was Jesus. Such alone are worthy. They alone can pierce the customs and conventions that hide the Soul from herself, and they release her from the slavery of the corporeal life. And such are ever sent at the call of Humanity. Some God, instinct with the Idea that is to regenerate his age, appears in his time, as a flaming Herald and sends abroad the Idea which it is the mission of the age to organize in institutions, and quicken into manners. Such mould the Genius of the time. They revive in Humanity the lost idea of its destiny, and reveal its fearful endowments. They vindicate the divinity of

man's nature, and foreshadow on the coming Time the conquests that await it. An Age pre-exists in them; and History is but the manifestation and issue of their Wisdom and Will. They are the Prophets of the Future.

At this day, men need some revelation of Genius, to arouse them to a sense of their nature; for the Divine Idea of a Man seems to have died out of our consciousness. Encumbered by the gluts of the appetites, sunk in the corporeal senses, men know not the divine life that stirs within them, yet hidden and enthralled. They do not revere their own nature. And when the phenomenon of Genius appears, they marvel at its advent. Some Nature struggling with vicissitude, tempts forth the Idea of Spirit from within, an unlooses the Promethean God to roam free over the earth. He possesses his Idea and brings it as a blessed gift to his race. With awe-struck visage, the tribes of semi-unfolded beings

survey it from below, deeming it a partial or preternatural gift of the Divinity, into whose life and being they are forbidden, by a decree of the Eternal, from entering; whose law they must obey, yet cannot apprehend. They dream not, that this phenomenon is but the complement of their common nature; and that in this admiration and obedience, which they proffer, is both the promise and the pledge of the same powers in themselves; that this is but their fellow-creature in the flesh. And thus the mystery of the love remains sealed till at last it is revealed, that this is but the unfolding of human nature in its fulness; working free of every incumbrance, by possessing itself.

For Genius is but the free and harmonious play of all the faculties of a human being. It is a Man possessing his Idea and working with it. It is the Whole Man—the central Will—working worthily, subordinating all else to itself; and reaching its

end by the simplest and readiest means. It is human nature rising superior to things and events, and transfiguring these into the Image of its own Spiritual Ideal. It is the Spirit working in its own way, through its own organs and instruments, and on its own materials. It is the Inspiration of all the faculties of a Man by a life conformed to his Idea. It is not indebted to others for its manifestation. It draws its life from within. It is self-subsistent. It feeds on Holiness; lives in the open vision of Truth; enrobes itself in the light of Beauty; and bathes its powers in the fount of Temperance. It aspires after the Perfect. It loves Freedom. It dwells in Unity. All men have it, yet it does not appear in all men. It is obscured by ignorance; quenched by evil; discipline does not reach it; nor opportunity cherish it. Yet there it is—an original, indestructible element of every spirit; and sooner or later, in this corporeal, or in the spiritual era—at some period of the Soul's development—it shall

be tempted forth, and assert its claims in the life of the Spirit. It is the province of education to wake it, and discipline it into the perfection which is its end, and for which it ever thirsts. Yet Genius alone can wake it. Genius alone inspire it. It comes not at the incantation of mere talent. It respects itself. It is strange to all save its kind. It shrinks from vulgar gaze, and lives in its own world. None but the eye of Genius can discern it, and it obeys the call of none else.

Yet among us Genius is at its wane. Human Nature appears shorn of her beams. We estimate man too low to hope for bright manifestations. And our views create the imperfection that mocks us. We have neither great men, nor good institutions. Genius visits us but seldom. The results of our culture are slender. Thirsting for life and light, Genius is blessed with neither. It cannot free itself from the incumbrance that it inherits. The Idea of a

Man does not shine upon it from any external Image. It cries for instruction, and none satisfies its wants. There is little genius in our school-rooms. Those who enter yearly upon the stage of life, bearing the impress of our choicest culture, and most watchful discipline, are often unworthy specimens of our nature. Holiness attends not their steps. Genius adorns not their brow.

Many a parent among us—having lavished upon his child his best affections, and spared no pains which money and solicitude could supply, to command the best influences within his reach—sees him return, destitute of that high principle, and those simple aims, that alone ennable human nature, and satisfy the parental heart. Or, should the child return with his young simplicity and truth, yet how unarmed is his intellect with the quiver of genius, to achieve a worthy name, and bless his race. The Soul is spilt out in lust; buried in appetite; or wasted in vulgar toils; and re-

treats, at last, ignobly from the scene of life's temptations ; despoiled of its innocence ; bereft of its hopes, and sets in the dark night of disquietude, lost to the race.

Yet not all depravity nor ignorance is to be laid at the door of our Institutions. The evil has two faces. It is deeper in its origin. It springs from our low estimate of human nature, and consequent want of reverence and regard for it. It is to be divided between parents and institutions. The young but too often enter our institutions of learning, despoiled of their virtue, and are of course disabled from running an honorable intellectual career. Our system of nursery discipline is built on shallow or false principles ; the young repeat the vices and reproduce the opinions of parents ; and parents have little cause to complain. They cannot expect fruits of institutions, for which they have taken so little pains to sow the seeds. They reap as they sow. Aiming at little they attain but little. They

cast their own horoscope, and determine by their aim the fate of the coming generation. They are the organized Opportunity of their era.

To work worthily, man must aspire worthily. His theory of human attainment must be lofty. It must ever be lifting him above the low plain of custom and convention, in which the senses confine him, into the high mount of vision, and of renovating ideas. To a divine 'nature, the sun ever rises over the mountains of hope, and brings promises on its wings ; nor does he linger around the dark and depressing valley of distrust and of fear. The magnificent bow of promise ever gilds his purpose, and he pursues his way steadily, and in faith to the end. For Faith is the soul of all improvement. It is the Will of an Idea. It is an Idea seeking to embody and reproduce itself. It is the All-Proceeding Word going forth, as in the beginning of things, to incarnate itself, and become flesh

and blood to the senses. Without this faith an Idea works no good. It is this which animates and quickens it into life. And this must come from living men.

And such Faith is the possession of all who apprehend Ideas. Such faith had Jesus, and this it was that empowered him to do the mighty works of which we read. It was this which inspired his genius. And Genius alone can inspire others. To nurse the young spirit as it puts forth its pinions in the fair and hopeful morning of life, it must be placed under the kindly and sympathizing agency of Genius—heaven-inspired and hallowed—or there is no certainty that its aspirations will not die away in the routine of formal tuition, or spend themselves in the animal propensities that coexist with it. Teachers must be men of genius. They must be men inspired. The Divine Idea of a Man must have been unfolded from their being, and be a living presence. Philosophers, and Sages, and

Seers—the only real men—must come as of old, to the holy vocation of unfolding human nature. Socrates, and Plato, and the Diviner Jesus, must be raised up to us, to breathe their wisdom and will into the genius of our era, to recast our institutions, remould our manners, and regenerate our men. Philosophy and Religion, descending from the regions of cloudy speculation, must thus become denizens of our common earth, known among us as friends, and uttering their saving truths through the mouths of our little ones. Thus shall our being be unfolded. Thus the Idea of a man be reinstated in our consciousness. Thus Jesus be honored among us. And thus shall Man grow up, as the tree of the primeval woods, luxuriant, vigorous—armed at all points, to brave the winds and the storms of the finite and the mutable—bearing his Fruit in due season.

To fulfil its end, Instruction must be an Inspiration. The true Teacher, like Jesus,

must inspire in order to unfold. He must know that instruction is something more than mere impression on the understanding. He must feel it to be a kindling influence ; that, in himself alone, is the quickening, informing energy ; that the life and growth of his charge pre-exist in him. He is to hallow and refine as he tempts forth the soul. He is to inform the understanding ; by chastening the appetites, allaying the passions, softening the affections, vivifying the imagination, illuminating the reason, giving pliancy and force to the will ; for a true understanding is the issue of these powers, working freely and in harmony with the Genius of the soul, conformed to the law of Duty. He is to put all the springs of Being in motion. And to do this, he must be the personation and exemplar of what he would unfold in his charge. Wisdom, Truth, Holiness, must have pre-existence in him, or they will not appear in his pupils. These influence alone in the concrete. They must be made flesh and

blood in him, to reappear to the senses, and subordinate all to their own force ; and this too, without violating any Law, spiritual, intellectual, corporeal—but in obedience to the highest Agency, co-working with God. under the melting force of Genius, thus employed, Mind shall become fluid, and he shall mould it into Types of Heavenly Beauty. Its agency is that of mind leaping to meet mind; not of force acting on opposing force. The Soul is touched by the live coal of his lips. A kindling influence goes forth to inspire; making the mind think; the heart feel; the pulse throb with his own. He arouses every faculty. He awakens the Godlike. He images the fair and full features of a Man. And thus doth he drive at will the drowsy Brute, that the Eternal hath yoked to the chariot of Life, to urge man across the Finite !

To work worthily in the ministry of Instruction, requires not only the highest

Gifts, but that these should be refined by Holiness. This is the condition of spiritual and intellectual clearness. This alone unfolds Genius, and puts Nature and Life to their fit uses. "If any man will know of the Doctrine, let him do the will of my Father," said Jesus; and he, who does not yield this obedience, shall never shine forth in the true and full glory of his nature.

Yet this truth seems to have been lost sight of in our measures of Human Culture. We incumber the body by the gluts of the appetites; dim the senses by self-indulgence; abuse nature and life in all manner of ways, and yet dream of unfolding Genius amidst all these diverse agencies and influences. We train Children amidst all these evils. We surround them by temptations, which stagger their feeble virtue, and they fall too easily into the snare which we have spread. Concupiscence defiles their functions; blunts the edge of their faculties; obstructs the passages of the soul to the outward, and blocks it up. The human

body, the soul's implement for acting on Nature, in the ministry of life, is thus depraved ; and the soul falls an easy prey to the Tempter. Self-Indulgence too soon rings the knell of the spiritual life, as the omen of its interment in the flesh. It wastes the corporeal functions ; mars the Divine Image in the human form ; estranges the affections ; paralyzes the will ; clouds the intellect ; dims the fire of genius ; seals conscience, and corrupts the whole being. Lusts entrench themselves in the Soul ; unclean spirits and demons nestle therein. Self-subjection, self-sacrifice, self-renewal, are not made its habitual exercises, and it becomes the vassal of the Body. The Idea of Spirit dies out of the Consciousness ; and Man is shorn of his glories. Nature grows over him. He mistakes Images for Ideas, and thus becomes an Idolater. He deserts the Sanctuary of the Indwelling Spirit, and worships at the throne of the Outward.

Our plans of influence, to be successful,

must become more practical. We must be more faithful. We must deal less in abstractions; depend less on precepts and rules. We must fit the soul for duty by the practice of duty. We must watch and enforce. Like unsleeping Providence, we must accompany the young into the scenes of temptation and trial, and aid them in the needful hour. Duty must sally forth an attending Presence into the work-day world, and organize to itself a living body. It must learn the art of uses. It must incorporate itself with Nature. To its sentiments we must give a Heart. Its Ideas we must arm with Hands. For it ever longs to become flesh and blood. The Son of God delights to take the Son of Man as a co-mate, and to bring flesh and blood even to the very gates of the Spiritual Kingdom. It would make the word Flesh, that it shall be seen and handled and felt.

The Culture, that is alone worthy of Man, and which unfolds his Being into the

Image of its fulness, casts its agencies over all things. It uses Nature and Life as means for the Soul's growth and renewal. It never deserts its charge, but follows it into all the relations of Duty. At the table it seats itself, and fills the cup for the Soul ; caters for it ; decides when it has enough ; and heeds not the clamor of appetite and desire. It lifts the body from the drowsy couch ; opens the eyes upon the rising sun ; tempts it forth to breathe the invigorating air ; plunges it into the purifying bath ; and thus whets all its functions for the duties of the coming day. And when toil and amusement have brought weariness over it, and the drowsed senses claim rest and renewal, it remands it to the restoring couch again, to feed it on dreams. Nor does it desert the Soul in seasons of labor, of amusement, of study. To the place of occupation it attends it, guides the corporeal members with skill and faithfulness ; prompts the mind to diligence ; the heart to gentleness and love ; directs to the virtuous

associate ; the pure place of recreation ; the innocent pastime. It protects the eye from the foul image ; the vicious act ; the ear from the vulgar or profane word ; the hand from theft ; the tongue from guile ;—urges to cheerfulness and purity ; to forbearance and meekness ; to self-subjection and self-sacrifice ; order and decorum ; and points, amid all the relations of duty, to the Law of Temperance, of Genius, of Holiness, which God hath established in the depths of the Spirit, and guarded by the unsleeping sentinel of Conscience, from violation and defilement. It renews the Soul day by day.

Man's mission is to subdue Nature ; to hold dominion over his own Body ; and use both these, and the ministries of Life, for the growth, renewal, and perfection of his Being. As did Jesus, he must overcome the World, by passing through its temptations, and vanquishing the Tempter. But before he shall attain this mastery he must apprehend himself. In his Nature is wrapt

up the problem of all Power reduced to a simple unity. The knowledge of his own being includes, in its endless circuit, the Alphabet of all else. It is a Universe, wherein all else is imaged. God—Nature—are the extremes, of which he is the middle term, and through his Being flow these mighty Forces, if, perchance, he shall stay them as they pass over his Consciousness, apprehend their significance—their use—and then conforming his being to the one; he shall again conform the other to himself.

Yet, the Divine Image in Man, is dimmed and reflects not the full and fair Image of the Godhead. We seek it in Jesus, yet sigh to behold it with our corporeal senses. And this privilege God vouchsafes to the pure and undefiled in heart; for he sends it upon the earth in the form of the Child. Herein have we a Type of our nature yet despoiled of none of its glory. In flesh and blood he reveals his Presence to our senses, and pleads with us to worship and revere.

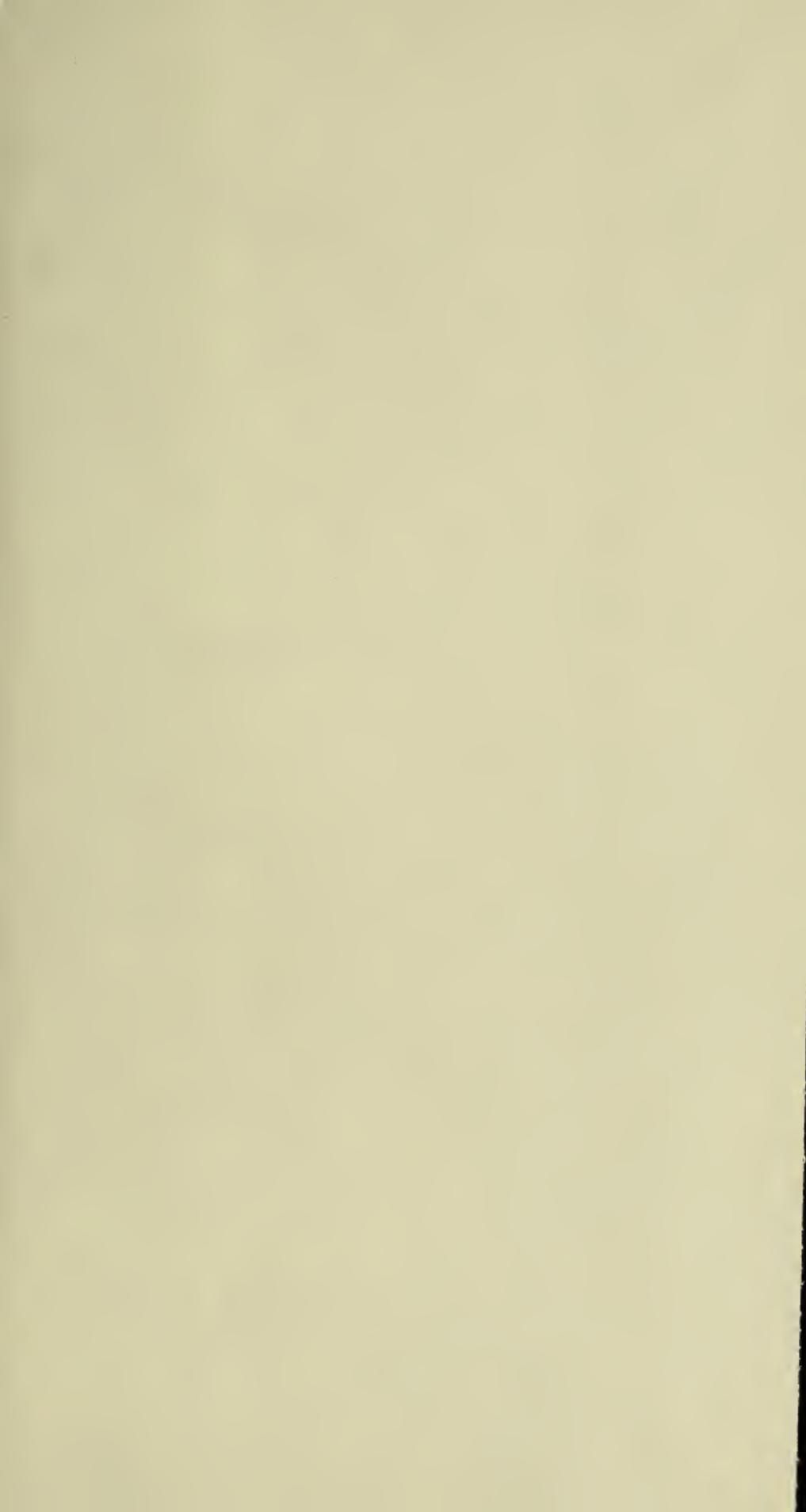
Yet few there are who apprehend the significance of Divine Type. Childhood is yet a problem that we have scarcely studied. It has been and still is a mystery to us. Its pure and simple nature; its faith and its hope, are all unknown to us. It stands friendless and alone, pleading in vain for sympathy and aid. And, though wronged and slighted, it still retains its trustingness, still does it cling to the Adult for renovation and light.—But thus shall it not be always. It shall be apprehended. It shall not be a mystery and made to offend. “Light is springing up, and the day-spring from on high is again visiting us.” And as in times sacred to our associations, the Star led the Wise Men to the Infant Jesus, to present their reverent gifts, and was, at once, both the herald and the pledge of the advent of the Son of God on the earth; even so is the hour approaching, and it lingers not on its errand, when the Wise and the Gifted, shall again surround the cradles

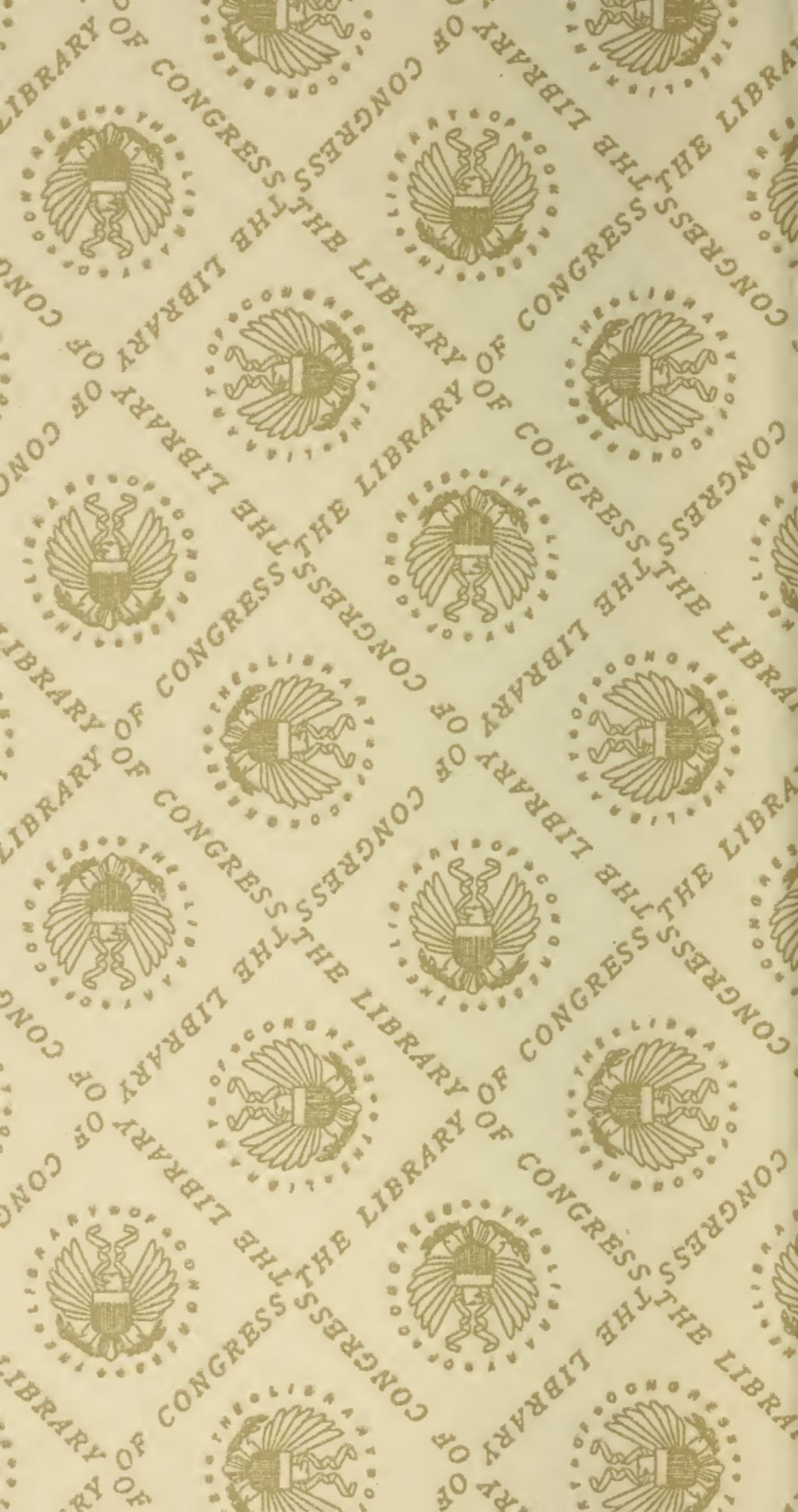
of the New Born Babe, and there proffer, as did the Magi, their gifts of reverence and of love to the Holiness that hath visited the earth, and shines forth with a celestial glory around their heads;—and these, pondering well, as did Mary, the Divine Significance, shall steal from it the Art—so long lost in our Consciousness—of unfolding its powers into the fulness of the God.

And thus Man, repossessing his Idea, shall conform Nature to himself. Institutions shall bear the fruits of his regenerate being. They shall flourish in vigor and beauty. They shall circulate his Genius through Nature and Life, and repeat the story of his renewal.



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